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The American Friend

Old Series
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Vol. XVIII. No. 5

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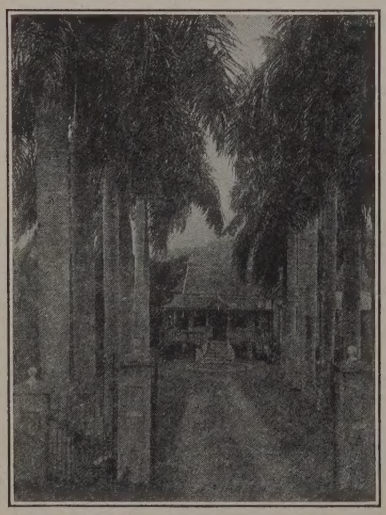
A REVIEW

ON THE HORIZON OF THE CHRISTIAN CHURCH

DEATH RATE AMONG GIRLS NOT REDUCED

To combat the present death rate among young women between the ages of eighteen and twenty-five, the need of health education is one of the most serious factors facing the young woman of 1930. Miss Edith M. Gates of New York upon leaving for the Pacific Coast to study the health education and recreational activities of the Young Women's Christian Association, in California, made this comment: "During the past ten years the propaganda against tuberculosis has reduced the death rate among all other groups and ages. This has been shown by study of statistics. Similar studies also show that the greater percentage of diseases are preventable. The remedy lies in better daily living and simple everyday health habits and exercise. Girls and women for so many generations have taken minor ills and ailments as a matter of course, that health education is still largely needed among them. This is equally true of the business woman as the woman in the home. Health for the average woman can be bought over the counter of common sense, if she will pay the simple price of intelligent self-care." The Y. W. C. A. is restressing and expanding their national health program and recreational activities that promote health. Two health educational conferences will be held shortly, one in Santa Ana, California, January 28, and the other in Asilomar, California, February 10-15. Health and recreational problems of large and small communities will be under discussion. Miss Gates will also visit the Northwest, including Tacoma and Seattle, Washington. She is national health education director of the Y. W. C. A.



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METHODISTS LOSE IN MEMBERSHIP

According to the new Methodist Yearbook which has just been published, the Methodist Church lost in membership in every part of the United States except in the cities of New York, Portland, and San Francisco. The total loss was 52,037. The Methodist Church also lost on the foreign field to the extent of more than four thousand members, but more areas on the foreign field kept on the increase than was true of the United States. This decrease in one of the largest of the Protestant bodies will give other churches now making an inventory in their annuals an opportunity to check up on themselves, and this will give pause to Protestantism. There is a reason for these decreases, for without doubt there is more interest in religion than ever before in this country, and in the Protestant phase of it at that, but there are obstacles within the church which we must discover and remove.

OBSERVANCE OF RACE RELATIONS SUNDAY

"All Christians must face the facts of the racial problems of our day and the ethical implications of the Gospel in its application to them. They are human problems; they are religious problems. . . . If the commandment of Christ, that we 'make disciples of all nations,' is to be fulfilled, it must come through the consecrated contact of his disciples purged of prejudice in their relations with all races and all classes in all lands." These are ringing sentences from a Race Relations Sunday message to the churches, issued by the Commission on Race Relations of the Federal Council of the Churches. Sunday, February 9, 1930, will mark the eighth observance of Race Relations Sunday, which has been a growing factor in the effort of the churches to strengthen Christian attitudes and to develop interracial cooperation. The message from which the above quotations are taken brings an appeal to the churches for the application of the principle of brotherhood in interracial contacts. The churches are called on to examine their own attitude in the practice of fellowship with different racial and national groups. They are urged to study the conditions in their own communities as they affect the unprivileged racial and alien groups. Suggestions for the observance of Race Relations Sunday in the various church organizations are given, including exchanges of pastors or visitors, joint services and special sermons. For the Sunday school superintendent there is a leaflet of suggestions for special observance in church schools. There are also helpful recommendations for activities and programs for young people's groups and women's organizations. An appendix contains reading references and suitable hymns for use in interracial services. Copies of these leaflets are obtainable from the Federal Council of Churches, 105 East Twenty-second Street, New York.

ILLITERACY RAMPANT IN NATION'S CAPITAL

One of the most striking proofs of the need of a national Department of Education lies in the fact that the District of Columbia has a percentage of illiteracy higher than that of fourteen states of the Union. According to the latest census, 10,509 of the local population over ten yearst of age are unable to read or write. These figures are all the more startling when it is considered that the District is completely within an urban area and supposed to possess adequate school facilities. The public schools of this city are considered to be among the best and most efficient in the nation and yet this glaring fact of illiteracy clearly proves that something is decidedly lacking in an educational sense. A national Department of Education is urged to correct this unfortunate condition.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Is This a Part of the "Higher Lawlessness?"

WET and so-called liberal journals have a great penchant just now for making martyrs of rum runners who lose their lives defying governmental officers. The latter are stigmatized as murderers. As a matter of record, on investigation of the deaths of 155 bootleggers involving 202 officers it was found that in one-half the cases the officers had been fired on first. In 32 cases the criminals attempted to shoot first, but the officers were too quick for them. In several instances the officers were dealing with desperadoes, well known to police or sheriffs as "man killers." In recent months, during which time criminals shot in Prohibition enforcement have been extolled as martyrs to the cause of liberty (sic!), two customs inspectors have been shot by opium smugglers, four Prohibition officers have been shot from ambush and one officer killed as he lay wounded from a bootlegger's gun.

According to President Nicholas Murray Butler of Columbia University, these ambushing, bootlegging rum runners are thus engaged in the "higher lawlessness" of protest against a law which should not be obeyed! At least President Butler says it should not be and the bootleggers are demonstrating that they agree with him. He contends that it is an act of patriotism to disregard a law that violates the principle of human liberty, as witness the abolitionists who violated the Fugitive Slave law. It follows, of course, that along with the Lovejoys, the Garrisons, the Harriet Beecher Stowes and the Levi Coffins we must now place the gangsters engaged in defying government Prohibition officials! Such absurd thinking in high places almost begs the whole question of the adequacy of higher education. The erudite head of Columbia is evidently beside himself. Hath much learning made him mad?

We Offer This as Exhibit A

ON THE Correspondence and Comment page of this issue appears a brief communication encouraging Friends to write personal letters of protest against the brazen tobacco advertisements that thrust themselves upon us on all sides. As a model of such letter we submit the following, written to the *Literary Digest* by E. Partington, many years a teacher, now pastor at Greenfield, Indiana:

"Dear Digest: For twenty-five years we have been on good terms, you and I. You have come to me in my home, and into my class rooms, bringing a most valuable digest of world opinion. I am not sure that I can make a new alliance that will prove as satisfactory. However, I must give expression to a concern that will not longer be silenced. I feel that your manners have become so bad that I must close my doors to you until you can refrain from bringing your cigarettes with you; my wife and children like them no less than I. It is bad enough to have the contemptible and demoralizing propaganda of the most conscienceless advertising campaign in our history flaunting itself brazenly at us from the billboards and shop windows without having it brought into our homes between the covers of what should be one of our most dignified educational periodicals. Why should you solicit the confidence of the teachers of youth and then send into the class rooms such propaganda as would nullify their teaching? Do you deserve the patronage of our educational system? Or are you convinced of the brawn and brain and beauty-giving powers of 'Luckies,' 'Spuds,' 'Chesterfields' and all the rest? I must admit that I'm ashamed of you and I would that I could create such a sentiment as would rule you out of every class room in the land until you clean up. My feeble protest may not get far, but it relieves my conscience, and I wish it might arouse yours. And please don't come any more until you can come clean."

Both Schools of Thought Must Contribute

IN A NEW volume entitled, "The Social Work of the Churches," issued by the Department of Research and Education of the Federal Council of Churches, a contrast is drawn between "two schools of thought," one of which is "preoccupied with the redemption of the individual," while the other emphasizes the relation of the individual to the social environment.

The book opens with a review of "Present Social Trends Affecting Religion," in which the following occurs: "One of the most notable characteristics of modern Christianity is the existence of two schools of thought, each deriving its tenets directly from Christian sources, yet one preoccupied with the redemption of the individual by means that are essentially personal and private, the other interested chiefly in the redemption of the world as a whole and con-

ceiving the destiny of the individual as inseparable from that inclusive purpose and goal." The latter position is found to be more widely accepted among religious leaders, who manifest a "growing conviction that the conversion of the individual unless it has specific reference to a 'Christian way of life' is far less than the example and teaching of Jesus require."

On the other hand, "There is a distinct disillusionment on the part of social workers of the institutional type with mere mass methods of betterment. The development of social case work bears testimony to the fact that permanent changes in individual life and character are not brought about merely by manipulating the environment. . . . The social scientists and social workers are taking larger account of those forces which integrate personality and supply 'drives' for energetic living—forces which we call spiritual."

All of which means that, as is so often the case, it is not a case of either, or, but of both, and. There will always be these two so-called schools of thought, representing different attitudes of approach, each laying its own emphasis. It could hardly be otherwise, considering differences of temperament and outlook. But there should be no feeling of antagonism between them. The contribution which each has to make is vital to the great Christian enterprise. Either without the other leaves an inadequate gospel. What we need is to include these two schools of thought in one University of Christian Experience and Practice.

Restrict Cruisers and Submarines

By John O'H. Harte

THE second great naval conference since the War is now in session in London, with Great Britain, the United States, Japan, France and Italy occupying the stage. Primarily, the purpose of the get-together is to restrict competitive building of warships. This is desirable and even necessary for two main reasons: first, money that might be used for schools, public works and industrial expansion, is being diverted into unproductive, or wasteful, channels; second, certain things have happened in the world since the signing of the Armistice that change all pre-war notions and standards.

From the money viewpoint, it is, of course, highly necessary that waste should be avoided. One of the cardinal points in American progress and prosperity has been elimination of waste in industry. President Hoover, forcibly struck with the waste of maintaining armed forces, has called the conference so that taxpayers may be saved further expenditures and may even have their taxes reduced. This economic outlook is shared by other foreign governments who are in unhappier financial positions than we are just now. This is the materialistic interpretation of disarmament.

Of equal value, however, is the moral beckoning of that spirit that created the Kellogg Pact. This declares that war is outlawed between nations. Obviously, since war is outlawed, warships and other implements of destruction are unnecessary. This reasoning, sublimely simple and idealistic at heart, is the basis of real disarmament, but for practical purposes it must be harnessed to present conditions.

What are present conditions? We have a world in which nations are suspicious of one another and, therefore, armed to resist attack by some imaginary power. And of the arms employed for "defense," navies occupy the center of the stage by virtue of their size and cost.

In the Washington Conference of 1921-1922, the nations agreed to restrict building large warships. The three most powerful nations, the United States, Great Britain and Japan, agreed to restrict tonnage to certain figures, called ratios. And with the signing of this treaty, which has certainly been kept in letter by all nations concerned, friction of capital ship construction was removed from international politics.

A world weltering in intrigues and problems resultant from the War was not, however, content to sit still. Many things that have since been settled by conferences were, in the hate of those early post-war days, thought only capable of settlement by war. And to ensure victory, in case of war, Great Britain, the United States, Japan, France and Italy, began once more to build and create armaments. Cruisers, destroyers and especially submarines, not covered by the Washington Treaty, were built in great numbers. It was a race for leadership on a purely force-prestige basis, having as its logical conclusion—War!

And it was at this point, when conditions were especially strained between Great Britain and the United States on the cruiser question, that Premier Ramsay MacDonald and President Herbert Hoover got together, had talks on the Rapidian, and agreed to try and rid the world of the rising menace

Seeing that capital ships had been restricted at the Washington Conference and are not now the center of friction, it is apparent that if the London Conference is to be successful, it must tackle boldly and intelligently the limitation of cruisers and submarines and destroyers. It was for this purpose alone that the Conference was originally called, and any diversion from its original purpose will only delay ultimate "security" and the removal of hate from international politics.

Most big navy men are universally agreed the capital ship is doomed to extinction, or at least to play a minor part in the future. Introduction of airplanes and airplane-carriers and powerful submarines has made it too apparent a target for both these types. Also, it is too cumbersome. Seeing that the big ship is no longer as useful as it once was thought to be, the emphasis has shifted to the cruiser and the submarine. And so we find the real international competition in those classes of warships.

While further reduction of capital ships will be met with approval and applause, if the Conference stops there, it will be a failure. What is needed now is restriction of cruisers, submarines and destroyers on a ratio basis. That is, certain tonnage or a certain number of ships for each navy, beyond which nations must not go, as is now the case with capital ships. This would mean elimination of fear and competition.

We have avoided here all technical discussion in order to emphasize once more the fundamentals we desire adopted as the American position; these are, limitation of cruisers, submarines and destroyers to certain agreed ratios and strengths. Then, at some future conference, if not at this, reduction of those agreed ratios to international police strength. This will ultimately come with expansion of present international courts and arbitration bodies and there is no reason why the process should not now come into being.

As the Naval Conference opens this seems to us a particularly appropriate and opportune time to issue a national broad-

cast to Senators and Representatives, to the President himself and to the State Department, outlining and stating most emphatically our belief that the Conference must accomplish reduction in ships; especially in cruisers and submarines, and not restrict the issue to capital ships.

We are especially emphasizing the importance of the cruiser and the submarine in the London Conference because the Washington Conference demonstrated beyond all doubt the wisdom of binding nations not to build beyond certain strengths. When that is accomplished, competition stands still, and there is less talk of one nation being a menace to the others. And we have seen in the years following the Washington Conference that all war talk has come from cruiser and submarine building campaigns. Each nation was, and still is, competing against the other.

Will readers not write to their Senators and Representatives now so they may voice their approval in Congress on the present negotiations? This will have an immense significance abroad, for many nations will wonder if President Hoover's delegation has the support of the country behind it. If it is now demonstrated that the delegation has the support of Congress and citizens, then the words and opinions of the members will be immeasurably strengthened.

In Fellowship for the Future

By Lyra T. Wolkins

BANDED together "in fellowship for the future," in prayer and in service, in education and in citizenship, are the members of the Council of Women for Home Missions and the Home Missions Council in conference during the second week of January at Atlantic City. Always appropriate for such fellowship meetings are these seaside resorts, where the tides of the far-flung ocean ebb and flow, where the Boardwalk throngs speak vocally and visibly of racial and national interminglings. For today let us review, and speak only of home mission interests; tomorrow it shall be of the foreign fields.

Arriving after the sessions of the two organizations were well under way, it was difficult to decide which to attend first of the separate meetings, but the Presbyterian church being nearer to The Breakers than is the Hotel Morton it was there that one lone Friend was ushered on the afternoon of January 9. A group of perhaps sixty, all men except three, representatives of the 28 denominational Boards which form the Home Missions Council, was discussing at the moment the poorly-paid rural pastor and the problems of the country church—familiar topic to Friendly ears!

It proved to be an unusually representative assembly of church leaders and authors. There were such men, one soon learned from following the discussions closely, as Dr. Charles L. White, Dr. Charles Stelze, Rev. S. Leslie Morris, or Coe Hayne and Charles H. Sears, with whose text-books on Home Missions we are familiar. Presiding capably and graciously was Dr. Ernest M. Halliday, at his left the Council's Executive Secretary, Dr. William R. King.

From East to farthest Northwest, from topic to topic, almost too speedily for the novice to follow comprehendingly and satisfactorily, the Conference moved. After the rural church came Alaska, and a joint Interdenominational Committee was proposed to study denominational boundaries and allocate fields of service to better advantage. Church architecture next had a hearing, the chapel being appropriately decorated with a display of the prize-winning church buildings in the competition sponsored by *The Christian Herald.* Various administrative problems, nominations and election of officers; and finally the closing address, given by Dr. Herman Weber, of the General Council of the Presbyterian Church, clinched the message of the fundamental relationship between the Home Missions enterprise and world evangelism.

IMPORTANCE OF RELATIONSHIPS

Quoting the British Quaker scientist, A. Stanley Eddington, who said that we conclude we know all there is to be known when we have completed the study of one single compartment of scientific knowledge, but that we forget that compartment one must be studied in relation to compartment two, Dr. Weber reminded us that we should study the "and." Relationships, not single fields; it is Home Missions and evangelism; it is churches and budgets and personnel and so forth. Our technique is merely an expanded "and." The technique, that is, of being Christian, not just a Christian, for one can not be a Christian alone. "The home missions enterprise is the plus sign institutionalized and vitalized." General Smuts, himself a Christian man, in addresses in our eastern cities this week is saying that Mohammedanism has made swifter conquests in South Africa than has Christianity. Why?

We must begin to study our own homeland for our technique, instead of looking to India or everywhere else but at home. Dr. Weber urged that we use the experiences of the past and the near-past that are clamoring to be heeded. There is the westward trek of the eighties that took with it the church, a movement which William Allen White calls one of the greatest folk-movements in history. Perspective we need. We are in a world of four dimensions, so say the physicists; this is true, too, of the church world; there are distance, area, content, plus time. Dr. Moffatt in his "Day Before Yesterday" emphasizes this as our blind spot. Our problems need to be illuminated by the perspective of the past forty years, and the decade next preceding. With charts tracing the rise and fall of church membership during a period of one hundred years, the speaker showed the ingathering influences of men like Finney and Moody, and the "minus" periods of the Mexican and Civil Wars, of Ingersollism, of the labor strikes of the nineties, of the science and religion controversies. He accused us of failing to learn the lessons thus manifest, asserting that war and controversy have always been bad for the church.

Secondly, the entire religious enterprise must be reappraised or the world will do it for us. Our motives, personal and corporate, need investigating. We must find what are non-essentials, what are luxuries, what are necessities.

In the third place, we need simplification. All has grown too complex. Through the great simplicities of the Gospel lies the way out. The rural church, and the church of the city's crowded ways expect and want the simple touch. Hope was the great word of the early ways—"The Lord is at hand." Faith came to the fore in the medieval period, faith institutionalized and recorded. Now has not the time come for the Love period?

For readers wishing to pursue this subject further, Dr. Herman Weber's book on "Evangelism" is highly recommended. It is published by MacMillan.

OUR STURDY MOUNTAINEERS

In joint session the Councils united in the evening on a view of the changing mountains, the changing task and method, impressing the while the changelessness of the motive—to take to these people the abundant life of Jesus Christ. One

of the open doors is religious education, to translate into dynamic living the Bible faith. It is a harder task to create a new world than merely to hand on a culture. These mountaineers need help to retain their own culture and to learn to create for themselves rather than to imitate us. In opening a lively discussion, Dr. Warren H. Wilson pointed out the vast extent of this, perhaps our greatest nation-wide problem; extending from the Appalachians and the Cumberlands, it leaps to the Ozarks, the Sierras, the Rockies. These mountain populations are sturdy and hardy; they diminish less rapidly than the valley people. The poorest are the ones that stay. We can never impose on such a people, our prosperity standards, or we shall eliminate them.

Prosperity is a curious form of devilry that maddens and never contents. All social life is a make-believe; that of the mountaineer isn't the same kind as ours. We can crush it, we cannot convert it; we may help to continue it. We must learn to enrich and not destroy. We must enable their genius of life to continue, for to them it is a sacred possession. To the Quaker listener the most forceful of Dr. Wilson's pronouncements was, that we should transmit what we have to give them through worship and great preaching. Learn from the Episcopalian who never compromises, from the Catholic who does not change, even when he works in Mormon territory. Be what you are, stiff-backed. Think through! Aren't we Friends trying to do just this in our little field in Tennessee; church buildings, preaching, religious education, showing how rightly to know and worship the only true God and Jesus Christ whom he has sent?

Morning brought other broad vistas, into the Spanish speaking fields, with Dr. Samuel Guy Inman proposing three programs: the difficult one of Latin-American Church Federation, the need of religious education with textbooks and systems from their standpoint, and literature especially for the Spanish, and Portuguese element in our large cities, where the right sort of books in public libraries may prove a wonderful agent for uplift. Dr. Inman is busy preparing study books for next year's course on the Caribbean Islands.

PEOPLE OF THE PLAZA COUNTRY

A snappy address followed by the author of "Jumping Beans," and we were kept mentally jumping as Dr. McLean showed us the Plaza country of New Mexico, where still prevail primitive conditions of threshing and winnowing the grain, and where the language is redolent of obsolete words and phrases of the Golden Age of Spanish literature. North we treked with these Plaza immigrant workers, coming during the war decade to replace our depleted labor supply; we saw them repairing our railroads, laying our concrete pavements, spraying, picking, packing citrus fruits. Uncounted numbers of them there are, variously estimated at from one to three millions, ever on the trail. Our pace quickened as Dr. McLean led us north and east, pointing to the Mexican laborers in the beet industry in Kansas, Nebraska, and as far east as Ohio, then north in the industrial regions of the Great Lakes, whither they drift when the beet-picking is at an end, and where often they remain for the more regular employment offered in factory and mill. In Saginaw, Michigan, fifteen hundred are in the foundry of the General Motors. Crying opportunities these, as yet unmet; save in Gary and Chicago no denomination except the Baptists has taken up this work outside the south and west. Back again we jumped to the Plaza where on tiny holdings no bigger than a pocket handkerchief with the same old seeds, poor stock, no knowledge of soils, or fertilizers, or methods, the poor Mexicans who have not left home are struggling in economic impotency, unable to do what we tell them. The youth who gets some education is unwilling to return home to the old ways and has not learned how he may improve conditions. Agricultural centers must be established, and most of all is needed an Interdenominational Training School, located perhaps at Albuquerque.

DENOMINATIONS ARE NEEDED

Dr. John Seegers brought the joint session to a fitting close with a fine study of the place of denominational activity in projecting the Home Missions enterprise. The Christian church on earth worships one God, revealed in Jesus Christ; to it is assigned one task. There is fundamental agreement that there is one family of God, whom distance, race, color, nationality, cannot disassociate. But differences are vital to the well-being of the church. To meet the requirements of differently constituted souls, denominations are needed. Forms may differ widely, but they are forms, not essence. So with worship; it is not contingent on any form. Diversity characterizes all growth and development. Unity never means uniformity. There is a diversified unity and a unified diversity. The differences may not be essential to salvation but they are vital to conscience. Divisions harm only when they cause dissensions. We are co-laborers, not competitors.

To this desired mutual understanding and cooperation these annual and biennial conferences contribute much. We Friends should be more widely represented, for we need the lessons here taught of learning to respect each other's ways and views and rights and of laboring harmoniously for the same goal, though we may approach it by different ways. Widened horizons, intelligent understanding, deeper appreciation of fellowship in Jesus Christ, a new grasp of the problems that face the Christian church for its mission in our own United States, a vision of the power of united prayer—these are some of the accomplishments that the Council Meetings are helping realize.

Newton Highlands, Mass.

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

HENRY HODGKIN COMES TO AMERICA

(An editorial from *The Christian Century*, January 8, 1930.)

Although, as one of the world's most distinguished Quakers, he has no chance to attain citizenship in this country, Dr. Henry T. Hodgkin has come to America as director of the experiment in education which the Society of Friends is launching near Philadelphia. It will mean a great deal to the religious forces of the nation just to have Dr. Hodgkin living here. Both in the tight little isle, where he was born, and in sprawling China, where he has spent so much of his active career, he has proved that it is impossible to have such a man around and not feel his influence. It will mean even more to have Dr. Hodgkin in charge of the precise sort of school the Quakers have in mind. They propose the gathering of students and staff in a close fellowship, maintaining jealously the highest standards of post-graduate study, but carrying on the work on such a basis of free comradeship as may make possible results of a sort which have not been achieved in more formally conducted institutions. The school will proceed on the assumption that the life of the world is, in this generation, being fundamentally changed. It will be intent on discovering whether, in the light of all the knowledge available, there is need or place for the work of spiritual forces. "Is there," asks the prospectus, "unspeakable danger for men if they turn away from God and leave him out of account in the reconstruction of thought and social organization?" The new school will not open until Autumn. In the meantime, Dr. Hodgkin is left free to roam about America, making up his mind, on the basis of observation and interview, how the "Quaker Center for Study and Research" may most effectively undertake its work.

From Our London Correspondent

Letters of Observation and Comment

THE popular notion in America is that the English are totally void of a sense of humor. One is not associated with English people very long, however, until he learns that this notion is erroneous, and that it has come into existence by way of a misunderstanding. True, the English sense of humor is peculiar to the English; it will be found no where else in the world. It is probably, as Mr. George Santayana says, governed by the inner atmosphere of the Englishman, the weather in his soul, which governs the climate of character, just so does the outer weather determine what is known as the English landscape; and the one is as distinctive as the other. The mists and fogs are the mystery creators of the landscape and so also the mists and fogs of the inner weather lend fantasy to the humor. No one who has read any of Dickens, unless he has entirely forgotten what he read, can deny the charm and intrigue of his humor, which is wholly and typically English. Then recall the drollery of Charles Lamb and the versatility of the Shakespearean humor. No, wit there may not be; but humor there most certainly is, and of a sort that induces, not the boisterous guffah, but the deep, almost silent chuckle, which increases in its pungency with time.

PREDICTS SONG OF TRIUMPH

"Churches filled with vast multitudes of people at the Christmas services." This is newspaper comment upon Christmas Day in Russia. Is not this an evidence that should claim the attention of the Soviet autocrats? One thousand churches closed during 1929, untold and untellable persecutions of religious people, and still "multitudes" brave the danger and go to service upon Christmas Day. One can see them in those audience rooms void of seats, where people stand, or go from shrine to shrine, kneeling, crossing themselves. One can hear the beautiful Russian music or hear the wonderful intonation of the voices of the priests. I have never heard anything so impressive or moving. One can see the serious, worshipful look upon the faces and rest assured that the effort to obliterate religion is doomed to utter failure. What is learned in suffering will be taught in song and one day there will burst forth in the persecuted land a song of triumph that will cheer the earth and gladden heaven.

A most interesting book has come to my notice: "A Mirror for the Society of Friends," by Reginald L. Hine. It is in reality an extract with amplifications of another book, "The History of Hitchin," by the same author. In these two books there is much valuable and interesting, even thrilling, information about Friends in this center of religious culture. Hitchin was described by Defoe as a center of Whigism and dissent. Its religious life was more dissenting than Methodist. In this community flourished Baptists, Congregationalists, as well as Quakers, all of whom were greatly influenced by the Methodist revival. Even Quakerism after 1820 was greatly affected by it.

A rather amusing story is told of the circumstances surrounding an attempt to enforce inoculation against smallpox. A Congregational pastor, Hickman by name, announced that he would not pray for anyone who submitted to inoculation. Many of his flock concluded that they would rather trust themselves to inoculation by a Quaker doctor, one Dimsdale, a famous physician, than to depend upon the prayer of their pastor. They were probably helped to this decision by the fact that two years earlier the wife of Rev. Hickman had died from smallpox in spite of his prayers.

ENGLAND ECONOMICALLY SICK

One cannot live in England without developing a sort of pessimism as to the economic conditions that prevail. Until comparatively recently the commercial and industrial supremacy of England was a fact recognized by all; but this supremacy no longer exists. Competitors have arisen that have supplanted England in the world's markets. The great industries, coal, iron, steel, cotton and textiles, so prosperous but a short while ago, are at present ill at ease and needing to be subsidized to continue.

The situation is that here in this small island is a vast population, 44,000,000, not self-sufficient, but dependent for existence upon the sale in foreign countries of its products. Nearly 2,000,000 of this population is unemployed. That expression, "unemployed," requires analysis to convey its proper meaning as it applies to this problem in England. On one side it is not so bad as it sounds; but on the other it is vastly worse. It includes temporary and seasonal unemployment; but it also includes those who have had no employment for from two to seven years, and who receive within one shilling as much from the dole as they would in wages. This is a pauperizing process and cannot be explained away.

The present government has dealt as wisely with this situation as circumstances would allow. The opposition tone their criticisms down upon this point; for have they not recently had this problem upon their own hands? Wise as has been the work of the Labor Government, it has only granted relief by increasing the "dole"—using this term in a blanket manner—by 8,000,000 pounds for this year, this advance increasing to 30,000,000 pounds the following year.

Manifestly, these are but pallatives, and only increase the problem by accentuating the pauperizing tendencies in the practices of dealing with unemployment. The only possible remedy is a restoration of the industrial and commercial virility of former days—perhaps not supremacy, but certainly vigor. To recapture the markets of the world sufficiently to dispose of the products in the principal industries of the world is the only solution. To contemplate for a short time upon the formidability of this task will not increase one's optimism. With tariff walls growing higher, with the nationalistic spirit increasing in quantity and degenerating in quality, with the drive in different units or combination of units for imperial self-sufficiency, and with the conditions which permitted England's former industrial and commercial supremacy wholly obliterated, one sees no solution of the problem under the present world conditions.

Time was when raw materials were shipped to England, made up into goods and sent out, even back to the raw material country; but that day is gone forever. Raw materials more and more are being made up into goods near the places where produced, thus making it possible to undersell goods produced the old way.

This is a long story if completely told. What is the solution? Where is the way out? The only possible answer is, the "Family of Nations." That is, for the nations of the earth to sit down together, determine the most suitable contribution of each nation to the well being of all and assign each nation its task. An idle dream? Perhaps so. I hope not. It will not come tomorrow. No one knows the manifold struggles nor the devious pathways by which it shall come, but come it will—must—or there is no hope for civilization. Great Britain will muddle through, or along, with this problem as she has done in many another perplexing, unsolvable one; but some wider solution becomes daily more essential and, one day, will become compelling.

MONDISM EVENTUALLY—WHY NOT NOW?

Mondism is a new word to me. It is the term applied to the policy of consultation and cooperation between two or more parties to a matter. It is being applied most successfully in England. The General Council of the Trade Unions Congress and the Confederation of Employers' Organizations and the Federation of

British Industries have entered into an agreement to "consult and cooperate" in all matters of common interest. None of these organizations surrenders its right to deal independently in matters of its own particular concern; but that agreement has been reached which provides for "consultation and cooperation" is a long advance. British industry is in a bad way and unemployment is a serious matter in England. The situation can be saved only by intelligent consultation and unselfish cooperation on the part of the two most concerned parties to this situation. One wonders why such a movement must wait until practically forced by the dire exigencies of circumstances. So long as profits are sufficiently large and wages sufficiently high to permit the accumulation of a surplus, both consultation and cooperation are impossible. Will prosperous countries learn from the history of others less prosperous? Or is experience the only teacher?

WHY THE HOT SPOTS?

For several months now the public press, both in England, America, and doubtless in every other important country in the world, has been full of news about Manchuria. Why do certain spots on the earth become so important? Why is there so much trouble about them? Well, in short, it is because they are either rich in natural resources or strategic in position. Manchuria happens to share in both of these desirable qualities. Three countries, China, Japan and Russia, are looking with covetous eyes upon this rich and well located country. Extreme nationalism, ideals of self-sufficient Empire, need for room to expand and necessity for access to the sea, all these are operative in the three covetous countries. Will any one of them gain exclusive control or will the territory be divided into two or three portions? All the recent difficulty between China and Russia has this situation as its *raison d'etre*. Of such situations wars are made. Had it not been for the League of Nations, the Kellogg-Briand Pact would not have been in existence and had the Kellogg-Briand Pact not been in existence, a long and destructive war between Russia and China, almost surely involving Japan and who knows what other countries, could hardly have been avoided.

LONDON A LISTENING POST

There is a difference between living in America and in Europe. This is true regardless of the particular spots in America and in Europe that may be compared. The middle-westerner from the United States lives more oblivious to the rest of the world than any man of equal culture in any spot in Europe. But London! Here, indeed, is a contrast! Here is a "listening post." Living in America is like dwelling in a separate house, situated in the midst of spacious grounds. You observe your neighbors from your front porch or through the windows or over the wall or hedge which separates you from them. Living in Europe, and especially in London, is like dwelling in an apartment or tenement house. You meet your neighbors constantly on the narrow stairs, in dark passages or in the crowded elevator. You are compelled to hear his voice, his language, to sample his ideas, his modes of living, even his odors—and all foreign odors, especially those of different races, are a trial. From your private grounds behind your walls you can either admire or dislike, love or hate, be indifferent to or interested in your neighbor with impunity, comparatively; but in a tenement house, what you do matters much.

THEY JUST CAN'T HELP IT

That propaganda is an unsurrenderable weapon in the hands of Communism is well proved by the fact that, within two weeks after solemnly agreeing to abstain from such, upon which agreement diplomatic relations between Great Britain and the U. S. S. R. were established or renewed, only yesterday there appeared the first issue of a Communist newspaper which announced itself as "a new and powerful weapon in the hands of the British working class against capitalism, against rationalization and the Social-Fascist government," meaning the present Labor Government. It may be urged that this cannot be charged to the U. S. S. R. government; but this will scarcely be done by any one who knows the facts. No one questions the responsibility of the Soviet authorities for all actions of the Third International, the headquarters of which are in Moscow. If the Soviet Government wished to control the Third International it could and would easily do so.

Mr. Philip Snowden has said: "The Soviet Government, The Communist International and the Russian Trade Unions are a trinity—three in one and one in three."

It is doubtless presumptuous for one with as large a fund of ignorance about such matters as I possess to criticize the United States for entering into a separate settlement with Germany concerning the payment of reparations so that the funds paid to the United States shall not pass through the International Bank; but I cannot avoid a feeling that such action is to be deplored. It cannot help but reduce the prestige of the experts who met at Paris last spring as well as that of the International Bank itself.

Tithing pays eternally because it enables us to transmute the gold of earth into the treasure of heaven.—R. P. ANDERSON.

LIFTED FROM PARTISAN POLITICS

Significant Editorial in Christian Science Monitor on Work of Chas. J. Rhoads

In a recent issue of The Christian Science Monitor appeared the following editorial entitled, "Fairness to the American Indian." It is evident that the expectations aroused by the appointment of Chas. J. Rhoads as Commissioner of Indian Affairs are being promptly realized.

Not only in details, but in broad questions of policy, the attitude of the Administration toward the American Indian has undergone profound changes since Herbert Hoover entered the White House and Charles J. Rhoads took over the office of Commissioner of Indian Affairs. Two recent incidents give the measure of the change — the statement on the subject by President Hoover and the series of five letters from Mr. Rhoads to the chairman of the Senate Committee on Indian Affairs.

On the purely monetary side, Mr. Hoover points out that appropriations for care of the Indians will be increased by $3,000,000 next year, with additional sums to tide over the present year. Take, for instance, the previous food allowance of Indian children in federal schools—about twenty cents a child a day. This outrageously small sum made it impossible to give adequate meals to the boys and girls. Mr. Hoover has taken measures to double it.

In the more general problem of Indian affairs the Administration has taken the stand that the 338,000 Indians under federal authority should be put on the high road to complete independence. The Administration's proposal is to increase industrial training and to school the Indian youths to take care of themselves and their property.

The President's statement shows the far-reaching changes that have been going on in one direction, while Mr. Rhoads' letters to the Senate committee mark drastic alterations in another. Specifically, Mr. Rhoads proposes a whole series of detailed changes in dealing with Indian lands, tribal estates, liens on Indian property, special claims, and the like. Almost as important as the contents of his letters is their frank, friendly tone. It has been years since letters couched in any such terms passed between an Indian commissioner and this particular senatorial committee. And the letters have been received in the spirit in which they were sent.

"It has been some time," Burton K. Wheeler (D.), Senator from Montana, remarked in introducing the letters to

the Congressional Record, "since I have found myself in a position where I could commend very much what has been done by the Commissioner of Indian Affairs of the United States." Yet commend Mr. Rhoads he did in warm terms. The net result is that Indian affairs have suddenly been lifted out of partisan politics and up from a stage of hostile contention to one of cooperative endeavor.

ENDURANCE

By FRANCES E. POPE

Prompted by reading "The Secret of Endurance," by Charles M. Woodman, in our issue of January 2, Frances Pope of Cleveland, Ohio, sent us the following poem which was published many years ago in The Friends Review and which appears in the volume of her verse published in 1901:

Whatever faith, whatever creed,
Whatever hope the soul may lead,
One thought supreme remaineth sure,
They are the happy who endure.

Through all the storms that blow and beat,
And scatter ruin at our feet,
This thought, like lofty beacon light,
Sheds hopeful radiance through the night.

We find it threading ancient page
Of Hebrew lore, of Gentile sage;
Apostles preached it, martyrs proved,
By death heroic and unmoved.

Much is it to endure, O soul!
To hold thyself in such control,
That praise of friend nor blame of foe,
Thy citadel can overthrow.

To bear, with patience and repose,
The hardness that a soldier knows;
Thy victories with meekness meet,
Yet with composure face defeat.

Against the odds of circumstance
To breast the ills of time and chance;
To walk unwelcome paths, yet calm,
Chant still an uncomplaining psalm!

Yet these are wells of depths divine,
Where they who drink life's bitter wine,
May find, with tender, grateful sense,
A plenitude of recompense.

The consciousness of inward strength
From h a r d - f o u g h t conflicts won at length;
The grand uplifting of the soul
Above the sting of human dole;

Yea, more, they find a new accord,
A closer kinship with the Lord;
And though bereft, unsung, unknown,
They tread the wine-press not alone!

A SOCIALIST PRAISES PRES. HOOVER

John Haynes Holmes, Editor of Unity, Makes Stirring Reply to Upton Sinclair

Not long ago Upton Sinclair, Socialist novelist and publicist, wrote John Haynes Holmes sharply for speaking favorably of Herbert Hoover, the capitalist President. The brilliant editor and speaker replied through his paper with the following statement:

In explanation and extenuation of my attitude I must say two things. First, wholly apart from all matters of opinion, I am enormously impressed by Herbert Hoover's capacity as an administrator and his ability to run the machinery of the American government and make it function. It may be that the functioning is not according to your ideas and mine —we might well wish to hitch up the machine to other purposes—but I beg to remind you that I am now talking about a man's capacity as a political engineer and I think that Hoover's capacity is of the very first order. It may shine the more brilliantly in contrast with his predecessor's utter incapacity to do anything. While Coolidge was president the machinery of government was rattling in every part and smashing itself to pieces like a rickety automobile. Hoover seems to me to have pulled everything together and made the thing work to perfection. The very fact that he has tumbled into political difficulty is the best kind of proof that he is doing things as an administrator in a situation where people have gotten so used to nothing being done that confusion and opposition are inevitable. I have always admired a man who is a *doer*. In spite of all that my mind tells me about Napoleon, for example, I still feel the inward thrill of admiration for Napoleon as, from this standpoint, the greatest man who ever lived. This may very well be a mental defect or a moral lapse on my part. But what's the use of my trying to deny it when it exists?

Secondly, my editorial note was undoubtedly prompted by my profound conviction that Herbert Hoover is doing more for the cause of peace than any man who has lived in our time; that he has at least one chance in a hundred of ending war, and I want to have him given this chance if it exists. As compared with the war problem, nothing else seems to me to be of any importance at all. If we don't get rid of war the whole world is going to smash and such questions as Muscle Shoals, inland waterways, the Boulder Dam, etc., etc, etc., are of utter and complete insignificance. I find myself such a fanatic on the war question that my Social convictions seem to fade away as a kind of a mirage. So when I see Hoover, with his enormous capacity as an administrator and executive, moving steadily and surely and patiently to the solution of this problem, I feel but the single desire to uphold his hands and praise God that he is in the seat of power. MacDonald, certainly a good Socialist like you and me, gives to all of us an example of what our attitude should be toward Hoover. All other questions aside, MacDonald has made up his mind to work with Hoover to the end of getting peace, if this be humanely possible. That's my mind precisely.

I seem to detect in your letter one of the things which most depresses and grieves me, and that is unwillingness to accept a man for what he's worth and all he's worth because he doesn't happen to believe and do exactly what one would like. Isn't that the orthodox state of mind which explains all the persecutions of the Christian church, the faults and infamies of the Ku Klux Klan, the insanities of Communism, and the doctrinaire futilities of so much Socialism? God knows I fail enough in trying to live up to my ideals, but this I want to testify, and that is that I try as a matter of principle to accept every man for what he is as contrasted with what I would like him to be, and then give him such support and praise as he may deserve on this basis. Hoover is a Republican and I am a Socialist, and I disagree with him in nearly every article of domestic policy. But I still regard him as one of the greatest men alive today in point of sheer capacity and high purpose, and I regard his headship of this country in the era of MacDonald in England as like the conjunction of two planets which spell happiness for men.

JOHN HAYNES HOLMES.

POLITICAL CONDITIONS IN PALESTINE

Elihu Grant, director of the Haverford Archeological Expedition at Ain Shems, Palestine, has been giving a short, intensive course in Palestinian Pottery to members of the American School of Oriental Research and to a Y. M. C. A. class for the better instruction of native guides in Jerusalem. In regard to the political conditions, he writes that "Bolshevists, atheists and other non-religious folk parading under the name of Jews are credited with a large part of the murderous feeling aroused between hostile forces now competing for the upper hand in Palestine. The old time Jewish residents, the orthodox Jews, and the cultured Jews represented by the University, are a very different folk and follow different methods from the materialistic radicals."

The Christian Life

A Quest for the Mind of Christ as Found in the Sermon on the Mount

Conducted by Ralph H. Boring

LESSON IV

In this passage (Matt. 5:17-48) Jesus contrasts his teaching with that which has passed hitherto unquestioned. The so-called "Oral Law" was the Pharisaic Scribes' interpretation of the Mosaic law, and to them this interpretation was as binding as the law itself. It was rigid and was to be carried out in the minutest detail. It covered every possible contingency of life. This interpretation of Scripture reminds one that there have been more modern interpretations almost as rigid and clung to with a great tenacity and a spirit somewhat akin to that of our ancient brothers. These are also interpretations of Scripture—creeds, doctrines. When the spirit has gone out of them—and that often happens, always when there is quarreling and bickering—they are dry bones. When they are shot through with the spirit and life of Jesus they come to life, and Jesus said there was not one commandment, however trivial, that did not have some underlying divine thought that must come to its rights.

We must admit today, as we blame the Pharisees, that much of our religious profession is external and the working of machinery. Now, the working of machinery is not the worst defect. The trouble was and is that the cart has been before the horse—the machinery rules the spirit rather than the spirit rules the machinery. Have you known one who defeated the spirit of the Master in defending him, or a doctrine about him, with words? In these Jesus puts life into vicious formalism. He puts clothes on naked skeletons. He stripped off the externals, which were beautiful to look upon, but which within were whited sepulchers," and placed within the heart a spirit that will shine out through every thought, attitude, intent, response and action. It is to be placed at the very center of one's personality, thus governing and regulating one's whole activity. It is something more than experience—it is a consciousness. Experience may be effervescent; consciousness is an abiding presence of God, like the switch that is never turned off.

In this respect we have been eternal sinners. We have ever tried, and still are trying, to win spiritual battles with physical weapons. We have had millions of Peters, except they have not responded as Peter did to the Master's gentle rebuke. It is impossible to force the spirit of man with external pressure. Let us defend the Pharisees by saying that they did not know Jesus, and did not have time to consider. That is true, but they had Isaiah and Hosea, Micah and Amos whom they had forgotten and did not consider. We have Jesus, but he is not yet fully discovered. Because more are finding him and still more are seeking him, we are entering upon great issues in our day that will make possible a new and different world. He himself says, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven." To Jesus, statutes of authority—ours as well as ancient—are of value only in so far as they embody and express central principles.

In verses 17-20 Jesus comments upon the common practice of the law. He had been accused of disregarding and breaking it. He is here defending himself when he says that if we get at the heart of the law it is always vital to right living, and that not one detail shall pass away till all for which they were purposed has become actual fact. If we do not leave off the legal niceties and elaborate casuistries we are disqualified for citizenship in the New Kingdom.

The rest of this chapter, verses 21-48, is devoted to practical illustrations of what he means by the new law observance. Murder, adultery, perjury, retaliation and love for enemies are cited as concrete examples where the new law is to be applied Jesus lays chief stress on the inward nature. Until now it had been assumed that only the visible actions were worth counting. The above mentioned sins were obviously wrong and must be forbidden. But Jesus shows that the actual deed is nothing but the outcome of a thought or desire in the heart—the real evil of the deed consists in the motive behind it.

From this consideration of the inward quality of goodness two great consequences follow: (1) Men must set their aims and desires in a new direction. Hitherto they have looked solely to the lower, material ends, and so long as they follow this path, they cannot but involve themselves in wrong doing and misery. They must learn to devote themselves to the higher interests, and everything else will follow. (6:33.) (2) The secret of all right living is a new will. In the Jewish law (and this was likewise true in all previous systems) a separate rule was laid down for each moral duty. All this, as Jesus shows, is futile, so long as the will itself is perverted. The one thing necessary is to have the disposition which always sees what is good. If the will is sound there is no need for a multitude of checks and rules. Of his own accord a man will do what is right, and will do it joyfully. The grand aim of Jesus was to create in men this new will.

It might seem that the Sermon on the Mount deals almost entirely with the conduct of the moral life, and that there is no religious belief necessary if men will only obey its teachings. But it is clear, when we look deeper, that this teaching is inseparable from religion. It is only the earnest religious search that connects man with the great source and power that makes possible the moral life. A certain superficial morality may be practiced without religion, but not the Sermon on the Mount.

We have barely touched upon the richness that these verses hold for us; but comments are rather useless, anyway. The great discovery can be made only by the heart that persistently applies itself in mental search and devotion in the spiritual field of the Sermon on the Mount. There, if he finds the inner meaning and the spiritual radiance of the Master of Life, he has found all.

What shall we say of verse 48? We know that we cannot hope to be actually perfect as the Father is perfect. So far as we know nobody ever has reached perfection save Jesus alone. It must mean perfect in devotion and love. In that realm we can be perfect. Lawrence Lee Taylor was a six-year-old, chubby, bareheaded, barefooted lad who, in the early summer, climbed up and out on the moss-covered top of the old horse shed, near the meetinghouse and reached down on the back side where he could reach the first ripe black berries of the season. He came by our house with a dozen of them in his hand—hands, feet and legs stained with the decayed wood and moss of the roof—with the fruit juice running out between the fingers and down his arm. "See, Mr. Boring," he said, "what I am taking to Mama!" And with that he was off down the street with a perfect gift for the one whom he loved more than anyone else in the whole world. Without doubt the mother accepted the gift, and if necessary in order to express appreciation to the little fellow for the gift of his heart, she ate them, dirt and all. And so it is that our love is the only perfect gift we can offer. Our Father accepts the gift, however imperfect it may be, and is ever leading us into a more perfect demonstration of our love.

A dispatch from London states that Princess Sophie Lieven, sister-in-law of Sir Kynaston Studd, Lord Mayor of London in 1928, has been arrested and is in prison in Moscow, Russia, on general charges of Christian missionary activities. She is accused of reading the Bible to children of Soviet workers. She is in the Lubianka jail.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

SANTA CLAUS VISITS MARION, N. C.

In spite of the deep bitterness of industrial strife, in spite of unemployment and poverty, Christmas joy reached the mill village of East Marion, as well as its prosperous neighbor, Marion. The Pioneer Youth, an organization of the children of laborers in Baltimore, Philadelphia, and New York, gave the toys, and members of the Service Committee gave the treat of nuts, candy and fruit. For over a month the Pioneer Youth had been repairing, painting and making toys. Their appeal had brought contributions from the Y. W. C. A., from the Brooklyn Council of Jewish Women; from two churches, Presbyterian and Baptist; from two Socialist Sunday Schools in Brooklyn, and other groups and individuals—over 2,500 toys in all, of all sizes and varieties.

The Service Committee had planned a Christmas party for the children alone, but with this cooperation from the Pioneer Youth, was able to make it a party for everybody. William Ross, of the Union, gave smokes for the men, so our workers filled about 700 bags for the women and children. Each bag contained an apple, an orange, a small box of raisins, peanuts, and a bag of assorted candy. The babies under two years each received two oranges. The Baptist Church (which had dismissed some of its members for striking) was with some difficulty secured for the party, which began at 3 o'clock, though some of the people arrived before noon to watch the setting and decorating of the tree.

First came Christmas carols, and a prayer from one of the group—a striker and a Methodist. Then three short talks: by our representative, Hugh Moore; by William Ross, who spoke on the relation of the strike and the sacrifice of the workers to the spirit of Christmas; by Walter Ludwig, who told of the children who had made the toys. Then came the great event of the day.

Family by family—those with the smallest children first—they filed by the altar, and were sent down the line where various helpers handed out the treats and the toys, according to the age and sex of the children under fourteen. One mother insisted on a toy for her twenty-four-year-old son, who she said was like any little boy. The stream of happy children and mothers continued without a break for nearly four hours—165 families being actually present, and those not there received their quota next day.

Some of the school teachers had told the children that Santa Claus would not get to East Marion this year. Some had even said there was no Santa Claus. But, says Walter Ludwig, "to Marion strikers and their families, he's a lot realer and friendlier than a statuesque and hoodwinked lady called Justice."

A FRIENDS CENTER IN JAPAN?

"Japan at present is overrun with foreigners of all sorts," says a recent letter from Hugh Borton—due to three international conferences held simultaneously. These conferences and the growing travelers' interest in Japan bring an increasing number of visitors of all nationalities to our representatives' abode in the Student Hostel in Tokyo. One of the most interesting of these was Miss Alexandra Tolstoi, daughter of Count Tolstoi, who took dinner with the Hostel group one evening, talking in Russian with the Korean student, and in English with the others present. The Bortons are seizing every such opportunity to have their group meet such persons, especially those from other countries.

Friends in Japan, both native and foreign, are discussing with great interest the idea of a possible Friends' Center in Tokyo. In one sense, there is already such a Center. Gilbert and Minnie Bowles live close by the Student Hostel where the Bortons are working, while the Hijirisaka Friends Meeting and the Friends' Girls' School are in the same "compound." But Gilbert Bowles feels that much of the work which he does, especially that connected with peace and international friendship, is too closely connected with him as an individual, and should be centered in some sort of an organization. Then there is the Service Committee of Japan Friends, and other work which should have some central bureau from which to carry on.

What part should foreigners play in such a center, in a country where there is already an active Yearly Meeting? What would be the place of the Service Committee? These are important questions in regard to this possible next step in the work of Friends in Japan.

PENDLE HILL AND THE SERVICE COMMITTEE

"Although, as one of the world's most distinguished Quakers, he has no chance to attain citizenship in this country, Dr. Henry T. Hodgkin has come to America as director of the experiment in education which the Society of Friends is launching near Philadelphia. It will mean a great deal to the religious forces of the nation just to have Dr. Hodgkin living here. Both in England and in China he has proved that it is impossible to have such a man around, and not feel his influence."

Thus speaks the *Christian Century* of the director of Pendle Hill, the new Quaker Graduate Center for Religious and Social Study, which is to open near Philadelphia next fall. Friends who wish to know more of this school may write to Henry Hodgkin, or to Joseph Platt, the Dean to be, in care of the American Friends Service Committee, at 20 South Twelfth Street, Philadelphia, Pa. This close association is not accidental. Though not officially connected, the two enterprises are spiritually in the closest relationship, and hope to cooperate in every way.

Pendle Hill is to be a research center on the operation of spiritual forces on pressing problems of the social, economic, political or moral life. The Service Committee provides the necessary opportunity for laboratory work. The young people who are working in Negro or Indian schools, or in institutions for delinquent children, or who are serving as Peace Caravaners, are doing devoted and valuable laboratory work. But is it not possible that some months of research and study would make their work more effective? And it is even more likely that a period of such practical work would make study and research far more vital.

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The Gloaming Full of Peace

At Rest After Worthy Tasks Well Done

ON the last day of the old year, funeral services for Harry Rowland Keates were conducted at First Friends Church, Pasadena, California, in charge of the pastor, Edwin McGrew, assisted by Frank W. Dell, Superintendent of California Yearly Meeting. Several from other parts of California participated and the heads of departments of church activity in the Yearly Meeting were seated in a body and their presence expressed in some measure the loss recognized by the entire group of Friends in California. The large group attending represented not only Pasadena but many communities of Southern California where this leader was appreciated for his able ministry so faithfully rendered.

Born at Wolverton, England, September 13, 1846, son of John and Sarah Rawson Keates, the eldest of six children, he spent his early childhood in Liverpool and here began his early Christian activities in the English Wesleyan Church to which his parents belonged. At ten years of age he entered the employ of a railway company, and in early manhood moved to Belfast, Ireland, where he became in a few years a passenger agent. For a larger freedom in Christian work he resigned this service and became secretary to John Grubb Richardson, an eminent member of the Society of Friends at Moyallon, Ireland.

In 1889, he was ordained a minister in the Reformed Episcopal Church and was located as evangelist at Brooklyn, N. Y. Later he united with the Society of Friends and for forty years has given his best to Christian work as evangelist, pastor and superintendent. His pastorates have been within the limits of New York, Canada, Indiana, Iowa and California Yearly Meetings. For five years he was superintendent of evangelistic work in Iowa Yearly Meeting at which time he was also the chairman of the Evangelistic and Church Extension Board of the Five Years Meeting. In 1919, he became superintendent of evangelistic work in California Yearly Meeting and was general superintendent until his resignation in 1928. Since then he gave some months of pastoral work to Oakland and Los Angeles meetings.

These varied activities among Friends brought him into contact with other church movements of an interdenominational character and he frequently served, either by appointment or otherwise, as the representative of Friends in these larger movements. In this fellowship he was peculiarly happy and cherished the comradeship of all Christian workers. He was always a welcome visitor to Richmond at the Board Meetings of the Five Years Meeting and his wide experience in Christian work made his judgments valuable.

In 1869, he was married to Elizabeth Robinson of Liverpool, and to them twelve children were born, of whom nine are living. A daughter died in childhood, a son came to a sad death in young man-

HARRY R. KEATES

hood, and Miss Ellen passed away in Pasadena in 1926. Fourteen grandchildren reside in different states, a brother and a sister remain in Liverpool, while nephews and nieces live in different parts of England. The passing of his wife, Elizabeth Keates, in 1923, brought an irreparable loss to the family and to the church. Since her departure there has been in the heart of the husband a lonely longing to be reunited in companionship.

New York Yearly Meeting liberated him in 1903 for service in England, and again in 1924 he visited relatives and friends in his native land, attending conferences and visiting meetings where his services were greatly appreciated. His purpose to preach the truth as revealed to him is beautifully set forth in reply to a letter a few months ago from a granddaughter relative to some sermon she had heard: "Your remarks about present-day conditions are quite pertinent. I find that it is best for me to proclaim the truth in the love of it and leave it there—but to avoid partisanship. On one hand, there may be those who at present are not ready to accept and act upon the message, but, at least, they shall confess it is one of love. On the other hand, there are those who find fault because one does not harp upon phrases of 'anise and cummin' which only embitter. In other words, the Gospel is a message of reconciliation to those who are in condemnation rather than one of denunciation. So long as I may be spared and opportunity makes way, I purpose to press along that line."

While serving the meeting at Los Angeles, on July 21, he found himself unable to go to the service, and this marked the beginning of his decline. Above his bed hung the well known painting, "The Presence in the Midst," a fitting suggestion of the real presence of his Master in the room. His passing came just at sunset on the last Sunday of the old year in keeping with the following verses entitled "In Memoriam" found among his collected poems:

Only at even come tender lights
That never the day with its sunshine knows;
Only at even comes down the peace
That broods till petals of flowers close;
Broods about them and holds them fast,
As lulled by silence they fall asleep,
Folded and clasped in the soft caress,
Shielded by shadows tender and deep.

Only at even. So came to him
The gentle gloaming as full of peace
As the tender springtime's fragrant dusk,
When the restless sigh of the breeze has ceased.
So came to him the peace of rest,
Like the tranquil at the close of day,
In the solemn beauty of eventide,
When the sun's fierce shining is soothed away.

So came to him the shadows vast,
That shut away all earthly things;
And earthly sounds were hushed to him
Who heard the sweep of heavenly wings,
So came to him the low, sweet call—
Pure and holy, and sweet and deep;
And like a little child he passed
Into the Father's tender keep.

On the fly leaf of his much used Bible are further lines which seem to breathe of his consecration to the service of Christ, his Savior and Lord:

"Give me the faith that can remove
And sink the mountain to a plain;
Give me the childlike, praying love
Which longs to build Thy house again;
Thy love, let it my heart o'erpower
And all my longing soul devour.

"My talents, gifts and graces, Lord,
Into Thy blessed hands receive;
And let me live to preach Thy word;
And let me to Thy glory live;
My every sacred moment spend
In publishing the sinner's Friend.

"Enlarge, inflame, and fill my heart
With boundless charity, divine!
So shall I all my strength exert,
And love them with a zeal like Thine,
And lead them to Thy open side,
The sheep for whom their Shepherd died."

A Princely Man Promoted

Generous, Gentlemanly, Sympathetic, Influential

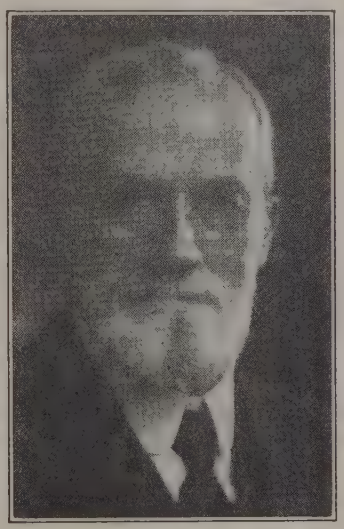
ON New Year's day Muncie Meeting of Friends, the city of Muncie, Indiana, and Quakerdom at large lost one of their most devoted friends, when Joseph .. Goddard, aged eighty-nine, passed to his reward and was laid to rest in the family mausoleum in Beech Grove cemetery on the following Friday afternoon, the funeral service being conducted by William J. Sayers, assisted by Howard V. Cope.

Joseph Goddard was born in Cleveland, Ohio, December 17, 1840, and came to Muncie in 1874, and with his wife, Mary Huff Goddard, was largely responsible for the first Friends Meeting in Muncie. It was at their invitation that the first Friends minister came to this city to hold services. He has seen the church grow from a small beginning of eighteen persons—six men, six women and six children—to the present enrollment of over eight hundred members.

At all times he was keenly interested in all branches of the church and Muncie Friends mourn the loss of this wonderful man in the truest sense of the word. Not only was he intensely interested in the church but he also took active part in the civic welfare of the city. He served twelve years on the school board, and for many years was one of the active promoters of the Y. M. C. A. and Y. W. C. A., having served as a member of the board of directors of the former for a very long time.

He did much for Earlham College. He, along with his wife, Mary Goddard, was always interested in education and as long as she lived they worked together to further their ideals along educational lines. Twenty years ago, she slipped away and since that time many very worthwhile things have been carried on in her memory by this Godly man. For many years he was a member of the Board of Trustees and his deep interest in the College was expressed generously in gifts of money on several occasions. In his honor, in recognition of one of these gifts toward the building of Carpenter Hall, Goddard auditorium was named for him. He purchased the residence occupied by the President and gave it to the College; he established an endowment fund in memory of his wife, an annuity fund, and a scholarship fund for Muncie High School graduates attending Earlham, besides making a number of smaller gifts. These will continue through the years to voice a fitting tribute to him who so deeply loved and so nobly served.

On the first Sabbath of the New Year a memorial service was held at the Friends Memorial Church in his honor. The pulpit and choir loft were almost hidden by flowers—so many were the tokens of love sent by friends far and near in memory of the one gone. John W. Pickett and Charles E. Hiatt of Winchester and Ira C. Johnson of Lynn each gave talks on what his life and that of Mary Goddard had meant and would



JOSEPH A. GODDARD

mean in the future to the Quaker church. Howard Cope closed the service with these words: "As I stated in my few brief remarks at his funeral, I came into but the twilight of Joseph Goddard's life. With what a glorious sunset did his life end, the golden glow of which I am sure will continue through the years. 'To know him was to love him.' I recall the first time I ever saw him—tall, dignified and with a commanding presence yet so gracious, so kind, and tender as a child. I have no desire to be sentimental this morning, neither do I care to use the occasion as a time of eulogy for I am sure it would not be his desire. But I trust as we may say a few words about him, we may be able to discover that which made him such a great soul.

"It appeals to me that there is but one text for the occasion. They are the words which David gave expression to as he mourned for Abner, 'Know ye not that there is a prince and a great man fallen today.' According to worldly standards of greatness, Joseph Goddard, like the most of us, would not be called great. On Wall Street, he would not be considered perhaps a great personage. In Washington, he would not be considered a great politician. In New York, he would not be considered great in social affairs. In fact, he had no desire to be great in these realms. But he was a great soul in God's sight. Great was his faith, his love, his sympathy and his influence.

"He was not only great in these different realms, but using again the words of David he was a prince. Not from the standpoint of rich apparel or great domain or gaudy display was he a prince, but he was princely in his attitude toward his home and his family; princely in his attitude toward his church; princely in his attitude toward his church; princely in his attitude toward his Master. The secret of his life was his unwavering confidence in a great God."

SAN DIEGO NEWS ITEMS

The Christmas program was given on the evening of December 23. The decorations, consisting of two Christmas trees, other green foliage and a lighted log cabin, were exceptionally good. The chief credit for the good decorations belongs to John and Leona Hansen. After a number of recitations and exercises by the Sunday school scholars, the Christmas story as portrayed by the great artists was given in a lantern slide program. This was accompanied by vocal and instrumental music and it made an effective presentation of the early events of Christ's life on earth.

The missionary situation in Central and South America was presented on the evening of Christmas Day by Esther Smith. All were impressed by the good work done and the opportunity for reaching many lives in this Romanism-ridden country. Mr. and Mrs. Howard Pearson, who expect to go as missionaries to Guatemala were also present.

Endre Hanson, of Stickney, South Dakota, is visiting relatives in southern California this winter. Grace Hester, who has been suffering from an attack of arthritis, is reported to be slightly improved. On Sunday afternoon, January 5, Maybelle Frank and Garland Hanson took part in a meeting held at the County Detention Home. This meeting was led by a team composed of members of the County Christian Endeavor Executive group.

An inspiring watch service was held at the church on New Year's eve. It began with an hour of music by the choir and orchestra. Following this, there was a social hour, during which refreshments were served. Then, there came an encouraging praise and prayer service which lasted until the blowing of the whistles had ushered in the new year. A good crowd was present and most of them remained to greet the new year in prayer with God's people.

When a friend fails you the world crashes.—*Atkins.*

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FROM FAR AWAY JAPAN

EDITOR THE AMERICAN FRIEND:

I wish to commend and congratulate you on your editorial in the last AMERICAN FRIEND received here, the issue of November 28th. It is one of the best and most timely that you have written and I wish it could have a much larger circulation than our own publication reaches. It seems that the final and supreme test in admission to citizenship in the U. S. A. is whether you will kill your fellowman in case and time of war. It looks as if the star spangled banner may yet wave o'er the home of the brave, but not "over the land of the free."

The Japanese appear to me, after nearly two years living amongst them, to be primarily a peaceful, law-abiding people. During all the time I have been here in this city of 180,000 there has been no murder, nor have I heard of any crime of violence being committed. Can any American city of like numbers equal that record? They are an industrious people—compelled to be by force of circumstances—a large and rapidly increasing population with little arable land. There are about six or seven people doing the work that one could do, but they all work at the job that they may all have a living. The Japanese are lovers of the beautiful in both nature and art. They are very fond of flowers and are adepts in their cultivation. They are very artistic in their tastes and skill is manifested in their marvelous handicraft. Their patience along all lines is far beyond ours.

It is my opinion that Japan is ready to go further towards reduction in armament that any other nation in the Naval Conference soon to meet in London. After all, what does Japan have that anyone or any nation wishes except their beautiful scenery and that can be seen without a war of conquest or even being accompanied by a battleship. Money alone is necessary in order to see all that is beautiful and to purchase some of their works of art.

I shall not take the time or space to describe the educational system which is so effective that there is only about 5 per cent of illiteracy. Neither can I write about the changing customs of the country, the recovery that the two cities of Toyko and Yokohama have made since the earthquake nor relate many interesting experiences that I have witnessed. Take it all in all, I think that the Japanese are a very likeable people. I would not have you think that Japan is altogether utopian or that evil is not abroad in the land and rampant in many places. Strong drink is a peril here as in many countries and the system of legalized vice is a shame and disgrace to a country as enlightened as Japan. I think that slowly but surely the leaven of Christianity is working its way in this country and that with the campaign now being carried on by Kagawa for a million converts a decided advance should be made during the next few years.

As long ago as I can remember, my parents took the *Friends Review*. They took the *Christian Worker* from the very beginning, and THE AMERICAN FRIEND has been in my own and my son's family since its inception. I trust that its influence and number of subscribers may ever increase. My interests and associations have most all my life been with Friends. As a boy I attended two of their best preparatory schools, Westtown and the school now called Moses Brown, being a graduate of the latter. Two of my uncles, John Henry and Robert W. Douglas, were preachers of renown in their day and generation and I bear two-thirds of the name of the former, so I have the right to be proud of my heritage as a Friend, provided a Friend has the privilege of pride in any form.

HENRY DOUGLAS LANE.

Sapporo, Japan.

PROBITION WORK IN LATVIA

EDITOR THE AMERICAN FRIEND:

Late advices regarding the temperance work in the Republic of Latvia, in northeastern Europe, state that a large Children's Festival was held on the first of September which was visited by several thousand people and which left the "White Ribbon" about $200.

On September 22 the fourth Anti-Alcohol Congress was held in conjunction with other temperance organizations, at which 240 delegates from the provinces appeared. Miss Sandstrom, president of the Swedish "White Robbon," and Miss Fanny von Hertzen, president of the "White Ribbon" of Finland, were present and gave lectures touching the activity of the organization in their respective countries. The numerous lectures and opportunity of exchanging ideas have done much to enliven and brighten prohibition activity, according to Mrs. Milda Kemple, the Latvian leader.

A new Latvian branch was opened in the provinces on October 13 and at the close of the very impressive service forty new members were enrolled. First th Lutheran then the Methodist pasto made inauguration speeches.

At the time of writing, the Latvia "White Ribbon" was actually preparin Christmas gifts for the children of drunk ards and they were planning to give t more children than they did the yea previous, thus "bringing a ray of sun shine into the life of these unfortunates. The gifts consist of warm clothing sweets, books and sundry other usefu articles.

The Latvian W. C. T. U. workers hav been making embroideries of handke chiefs, doilies, table covers, napkins, pi low covers and peasants' aprons whic they sell, the proceeds going to aid th prohibition work in that republic. Th articles are made by hand in the beaut ful Latvian colors on genuine linen mad on hand looms. Mrs. Margaret Munn the treasurer of the American Nationa Woman's Christian Temperance Unio writes: "I am sure if any of the Friend feel it in their hearts to help financiall with the W. C. T. U. work in Latvia, i would be greatly appreciated." Thos desiring some of these pretty hand-mad linen embroidered articles should writ to Mrs. Munns for information as t how to order. Her address is 1730 Chi cago Avenue, Evanston, Illinois.

The W. C. T. U. and the anti-alcoho society's work in Latvia is in the pionee stages and those who help now are trul casting bread upon the water which wil return many fold.

INTERESTED FRIEND.

"YES—IT IS TIME"

EDITOR THE AMERICAN FRIEND:

On page 936 of THE AMERICAN FRIEND I noticed a letter describing conversation between George H. Moor of Ridgefarm, Illinois, and a tobacc manufacturer, which I was glad to see Mr. Moore's letter closed with the words "Is it not time that Friends were speak ing out against the whole tobacco busi ness? We have been forward in othe reforms, why falter in this one?" Yes it is time.

I am not a literal Friend—only a frien of Friends. Perhaps I am suggesting to presumptuously, but I wish every Frien would enlist in a campaign against de moralizing tobacco ads in papers an on billboards, by writing personal letter of protest when the objectionable ad appear. I have done so in a number o instances and found it is a deterrent.

LOIS R. FAY.

Princeton, Mass.

Money has often proved to be spiritua morphine which puts the soul to sleep so that Christian men can go on doing, for gold, things that Jesus certainly would object to.—R. P. ANDERSON.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

MY HEART LEAPS UP!

BOW OF BURNING GOLD

BY E. MERRILL ROOT

obert Packard Co., Chicago. 12mo. 171 ges. Regular edition, $2.00; signed, de luxe edition, $5.00.

Wordsworth was indefinite, though irring, when he cried out, with child-ke elation, "My heart leaps up when I hold a rainbow in the sky." E. Merrill oot, in "Bow of Burning Gold," which, cidentally, is a most charming title for is book of poetry, frequently gives us e same kind of emotion, but, always, d to his credit, with something that is finite.

We see this from the very first, in the st poem in the book, "Esoteric." The et has planted a seed. He believes in at seed. More, he believes in the earth, the "growth of the soil," believes the rth will in some mystical and thrilling anner, change that seed—into what? ot mere stem and leaf, but "green foun-in" and "plumed rocket."

It is so throughout the book: it is the chness and aptness of figure that amps this book as something genuinely . Merrill Root, that sets his poetry off s peculiarly his own, that gives him his ame as an authentic and an important oet. It is the same charm that was oticeable in "Lost Eden," his first book: rabbit is scurrying through a moonlit oods. But is that all? O, no! The ound of his running is like "fairy thun-er (!) heard through felt." What im-gination! And certainly, imagination s not the least of the requirements of oetry.

This promise of the first book, then, is ore than fulfilled in the second. It ould not be accurate to say, using his wn figures, that in the first his fire was smoldering;" but we can certainly say hat in his second he has burst into ame.

It has been said of Robert Frost, no oubt unjustly, that his poems are like is name. Can it not *certainly* be said of oot's that they are like *his* name? Do hey not all go down into the earth, o matter how high they fly? I think hey do.

Not all his poems, however, are of the ame type. We have here a poet as vari-ble as the seasons. We have the Words-vorthian child. But we have that child rown to manhood, that now sees the mir-aculous cycle of life in the birth of his wn child, in a poem that is overwhelm-ngly tender. And here, again, in "A Child Is Born," we find the same fine figures. The child is "A bud of the Burning Bush of God." And as we have noticed throughout, the Burning Bush is the life indeed. Here is the last stanza of the poem:

"Oh all the pride I ever had
All the great things that made me glad,
Shrivel before this tiny bud
Whose mystic roots are in my blood.
One Wise Man (like those ancient Three),
I kneel to God revealed to me:
I lay before her innocence
Love's myrrh, and gold, and frankincense.
I leave the Inn where was no room,
And in the humble Manger's gloom
I worship, holy and apart,
This star that stands above my heart!"

In contrast, he faces the tragedies of life, and always with courage. He can see, without evasion, "The massed epilepsy that is war," the "Cruelties of earth and all the shames;" and yet, in spite of all, above the finite ocean of darkness and death, he sees (with George Fox) the infinite oceans of love and light.

He can see in common things, for example, in a cow, the wonder and beauty of life:

"She eats the grass and honey-dew
The buttercups and daisies;
And she will dream, and chew, and chew . . . .
Invite her soul, and loaf, and moo
Life's rude and wholesome praises."

And any "Quiet New England bossy" (he tell us) is

"An ambulant Fairytale
That's bound in leathern covers."

In more serious mood, for example in that tremendous mystic experience which he calls "Winter Nocturne," he seems to pass beyond the world and to enter Eternity:

"Shaken and inarticulate I wander,
Almost too wild with beauty to draw breath
Amid this brilliance, ecstasy, and splendor,
What is the thing called Life, the thing called Death?

I clench my hands, I try to speak, I stumble
Dazed through Eternity. O terrible night!
O blinding beauty of earth's silver epic!
O mighty music of symphonic light!"

Here as by the blinding light which in poem after poem he finds at the heart of the world, the universe is rent away, and we see again into the "infinite ocean of love and light."

There is the tragedy of the structural steel-worker who will not give up the "thrill of working in the sky," even under the threat of death; the magnificent imagery of "Ode to Lightning;" the swift and vigorous panorama of American history in "Son of Columbus;" the plangent affirmation of immortality in "Moriturus."

In all, there is rich poetic realization and great philosophy, beautifully blended. Such a poem, for example, is "Second Columbus," perhaps the noblest poem in the book. After describing majestically the physical continent the first Columbus found, Mr. Root suggests the *new* America—the America of the heart and mind and soul, that cannot be *found*, but must be *created*. And he asserts, proudly that this "new Columbus," this Columbus of the soul, shall yet come:

"Yes, soon from this old Spain where we
Dwell without vision sluggishly,
A lone voyager shall set sail
And gazing from the Pinta's rail
See the known shores (a cloudy mass)
Sink down and down until they pass . . .
Shall set his silver sail and take
The winds that urge, the waves that shake,
The lightnings and the suns; shall go
Through the uncharted fearful flow
Of cosmic tides; shall vainly stare
Across his stormy thoroughfare
For flight of land-birds, or the drift
Of sea-weed, or the silver lift
Of breakers on the shore; shall hear
The muttering of the mutineer
Within his own soul, bidding him
Turn back from the world's fearful rim—
Back to the Old World; yet shall sail
On, on, still steadfast—and prevail.

Through outer waves and inner fear,
Toward the soul's greater hemisphere,
Onward through all things he shall go,
And hear the great cry ring, 'Land Ho!' "

This poem belongs, I judge, among the noblest American poems.

For living thought and artistic brilliance, "Bow of Burning Gold" is an event in American poetry.

WALTER HENDRICKS.

Chicago, Illinois.

CONFERENCE PROPOSED ON EDUCATION

The Board of Education of the Five Years Meeting met in annual session at the Hotel Willard in Washington, D. C., on Thursday, January 16, 1930. The time and place of meeting were decided upon in connection with the annual meetings of the Council of Church Boards of Education and the Association of American Colleges which took place in Washington during that week. Those attending the meetings of our own Board thus had the opportunity of attending the important and inspirational meetings of the larger groups. All of the sessions held this year were on a very high plane. The importance of Christian Education and

of the place of the small college in national life were never recognized so fully as in the meetings this year.

Sincere regret was expressed because it was not possible for all members of our Board to be in attendance. Those who were present were: William J. Reagan, Principal of Oakwood School and Vice-Chairman of the Board; Ora W. Carrell, President of Nebraska Central College and Secretary-Treasurer of the Board; Raymond Binford, President of Guilford College; William C. Dennis, President of Earlham College; Beverly O. Skinner, President of Wilmington College; Wm. O. Mendenhall, President of Friends University, and Miles White, Jr., of Baltimore, Maryland.

David M. Edwards, having resigned as Chairman of the Board, Raymond Binford was chosen to fill the vacancy. The Secretary was instructed to send a letter of greeting to Dr. Edwards and to express our sincere appreciation for the valuable service which he rendered to the Board of Education. President W. O. Mendenhall was appointed as a member of the Executive Committee.

President Raymond Binford reported concerning the work of the Joint Commission on the Friendly training of ministers and this matter was given serious consideration. William J. Reagan was appointed to serve as a member of this Commission.

The advisability of holding an Educational Conference to consider the educational problems and opportunities of Friends was discussed. It was felt that such a Conference would be of great value and it was decided to ascertain the feeling of all interested Friends in this matter. The Chairman and Secretary of the Board would be glad to receive letters from any who may be interested.

A number of other subjects of vital interest to our Friends colleges and schools claimed serious consideration. It was the general feeling of all present that we had enjoyed a most delightful fellowship and that our meetings had been very profitable. The setting was ideal—to have the privilege of meeting in beautiful Washington, our nation's capital. It was the earnest hope of all that the year 1930 might see much of accomplishment in our work as Friends.

O. W. C.

WINCHESTER NEWS ITEMS

The Friends Meeting of Winchester, Indiana, has recently held four outstanding services. At the January monthly meeting about sixty persons gathered in the basement dining room for a covered dish supper. At the close of the meal, Dr. Vernon B. Overman led the devotional services in an impressive manner. Then the business session was held with several interesting talks by chairmen of various committees and others, in regard to various plans for the advancement of the church work.

At the prayer meeting on January 15, Dr. J. W. Chenoweth gave an excellent talk on "A Plan for World Peace," which was much appreciated. The following Sunday a service was held in commemoration of the tenth anniversary adoption of the Eighteenth Amendment, in charge of the pastor, Fred E. Carter. Mary Bly of Huntsville, president of the W. C. T. U. of Randolph County gave a very fine address on the work of that organization, and the good resulting from the passage of the Eighteenth Amendment. Mrs. Otis Williams sang two beautiful numbers. The ladies of the local W. C. T. U. attended in a body.

At the Sunday evening service the Kiwanis Club of Winchester, of which the pastor is a member, attended in a body and heard an excellent sermon.

A program of missionary education in the Sunday school helps to interest the people in the united work. A peace program also brings before the church and Sunday school not only the teachings of peace principles, but also information of the progress of the peace movement. There is a growing young people's meeting under the leadership of Laura Fetters, assistant in the work of religious education. Two Sunday mornings each month a junior church service is held in the south room. On the first Sunday morning of each month there is united service of the Sunday school and meeting for worship at which time the pastor gives a fifteen minute message to the entire group.

About a year ago a Young Married People's class was organized. It began with about twenty charter members, and has grown to about sixty in number. This is about the livest movement here as each Sunday morning there are a number present who were not in any Sunday school a year ago. The president of the class is a young man who was not in any Sunday school or church a year ago. Mrs. Dr. Overman is the teacher, and she is doing a splendid work with this group.

The Messenger Society is very earnest and active, and the Missionary Society meets at some home regularly each month.

NOTES FROM VERMILION ACADEMY

Vermilion Academy has been moving along quite normally the first semester with a splendidly loyal and cooperative faculty and with a slightly larger enrollment than last year. Student activities are characterized by their accustomed spirit with a peculiar tang of democracy and equality of individuals all Vermilion's own. Students are enjoying the additions to the library which now numbers over 1,500 volumes completely classified and arranged in the remodeled library room. After passing under the scrutinizing eye of the High School Visitor of the University of Illinois, V. A.'s students won this tribute in his report of his visit, "You have a splendid group of boys and girls, deserving the best." We agree with him.

Perhaps attention has not been called through the columns of THE AMERICAN FRIEND to the appointment of three Advisory Trustees by Western Yearly Meeting. This action was taken at the Yearly Meeting in August. Dr. B. F. Andrews, Minnie Anderson, and Charles Coffin are these new additions to the Board of Trustees of Vermilion Academy. Their counsel has been enjoyed in the deliberations of the Board through the fall.

TWO NEW BOOKS

Some Exponents of Mystical Religion

By Rufus M. Jones

These are the New Era lectures given at the University of Southern California. The opening chapter is a reinterpretation of the nature and significance of mystical experience. The other chapters are in the main historical illustrations through great personalities of the meaning and value of the mystical approach to God. Price, $1.50.

The Christ of Every Road

By E. Stanley Jones

A new study in Pentecost which is of particular interest at this nineteen hundredth anniversary of Pentecost. The author expresses the conviction that "the world-ground is being prepared for a spiritual awakening on a very extensive scale," and explains the factors that enter into this conviction. Price, $1.50.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana

QUAKERDOM · AT · LARGE

At the annual convention of the Nanal Anti-Saloon League, held at Washgton, January 15 to 18, and attended five thousand delegates and friends Prohibition, S. Edgar Nicholson was elected Secretary of the League.

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n connection with their Quarterly eting, Hull House Friends are plang an All Chicago Friends meeting for evening of February 22, with dinner the Hull House coffee shop and an dress afterward by Murray S. Kenrthy on "American Citizenship."

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Elwood C. and Inez Beebe Perisho, of ilford College, North Carolina, editors the North Carolina Yearly Meeting's nthly paper, *Friends Messenger*, are nning to sail on the *Calgaria* Febru- 15, on a Mediterranean tour of sevl weeks, which will include visits to lestine and Egypt and to various other ntries bordering the Mediterranean a.

* * * *

Henry T. and E. Joy Hodgkin are riving in New York on the *Aquitania* February fourth to take up their resince and work in connection with Pen- Hill. After a month or more in Philalphia, Dr. Hodgkin will visit various iendly centers and colleges from coast coast, returning in May. He may be dressed at 20 South 12th Street, iladelphia.

* * * *

Rayner W. Kelsey, professor of Hisry and curator of Quaker Collections, s written the biography of Thomas halkley, a Friend, for the third volume the "Dictionary of American Biogray." He recently addressed the New ork Haverford Society on "Recent hanges at Haverford," and among the enty-seven present were L. Hollingsorth Wood and Royal J. Davis.

* * * *

Paul H. Douglas, economist of the Unirsity of Chicago, well-known as a eaker and author, and a member of icago Meeting of Friends, will be one the speakers at the Young Women's hristian Association Convention in Deoit next April. Bishop McConnell of ew York and Anna V. Rice who suceds Mabel Cratty as General Secretary, e also mentioned for addresses on that casion.

* * * *

Hubert W. Peet, a London Friend, ho is editor of the Far and Near Press ureau and who is a frequent contribur to the London *Friend* under the *nom de plume* of Gerrard Roberts, is on his way to the United States at the invitation of the Phelps-Stokes Fund, to see something of Negro education in the southern States. He is sailing by the *American Merchant* and is due to arrive in New York on January 26th.

* * * *

J. Rowntree Gillett spoke at Haverford mid-week meeting recently on his war-time experiences and the treatment of many conscientious objectors in English prisons during the war. Twenty-three of the present members of the British Parliament, he said, were conscientious objectors during the war and many of them were detained in prison. Frederick J. Libby also addressed two Haverford clubs on "Recent Steps Toward World Peace," emphasizing the fact that co-operation with other nations in an attempt to reduce armaments, instead of arming against them in a continual race for bigger armies and navies, is the only way to bring about lasting peace.

* * * *

In renewing his subscription, our venerable Friend and minister, Solomon B. Woodard, now nearing his ninety-second birthday, writes that he presumes there are few Friends now living who have as long a record as he has in the patronage and support of Friends papers. He began by subscribing for the *Friends Library*, published by Philadelphia Friends and edited by Alice Lewis, and has taken one or more of its representative successors ever since. Solomon Woodard's autobiography, "Story of a Life of Ninety Years," was published last year and advertised in these columns. He is living with his son, Otis C. Woodard, at 226 East Oakwood Blvd., Royal Oak, Mich.

* * * *

Walter Robson, the elderly English Friend who has had the honor of representing the Society of Friends on three occasions in exercising its right of direct approach to the Crown, passed away suddenly last month at his home in Saffron Walden, Essex, in his 88th year. In November, he and his wife, aged 82, celebrated their diamond wedding anniversary. The Quaker right to approach the Crown goes back to the days of the persecution of early Friends in the reign of Charles II, and it has always been recognized by subsequent sovereigns. He went to Windsor to congratulate Queen Victoria on her Diamond Jubilee, and he and his fellow Quakers were also received by King Edward VII and the present king on their accessions. On each occasion Quaker scruples against kneeling were waived, and the deputation of Friends were allowed to stand on their cushions instead. For fifty-three years Walter Robson was a manager of the Friends School at Saffron Walden and was head of a business enterprise established in 1760. Among his memories was that of seeing a man in the stocks in the town.

* * * *

Peter Guldbrandsen, from whom we published a letter in our issue of January 9, telling of a Friendly visit he had made Tom Mooney in San Quentin prison, writes us from Oakland that he has again visited Mooney, this time accompanied by three other Friends. He finds something unspeakably fine about the man, who, despite his long imprisonment, is not bitter, and who refuses to accept parole, because he is innocent. Mooney welcomed the suggestion of receiving literature about George Fox, of whose long and unjust imprisonment he had known. Peter Guldbrandsen, a Danish Friend, is in constant touch with European trends of thought and says that in Europe the Mooney affair is looked upon as a second Dreyfus case.

* * * *

We read in the current number of the *Bulletin of Friends Historical Association* (Haverford, Pa.) that Dr. Adolf Gerber, formerly Professor of German in Earlham College, but now retired and living in Germany, is continuing the literary activities of his earlier years. He was a collaborator in preparing "Lists of Swiss Emigrants in the Eighteenth Century to the American Colonies." This book contains extensive and important information on immigrants to Pennsylvania, and some reference to Friends: for example, a Swiss "commission against Quakerism, illicit g a t h e r i n g s, and schisms in doctrine;" also a prospective emigrant who had to "answer a charge of Quakerism, though the Coventus Ecclesiasticus declared him to be innocent of it."

* * * *

Gilbert Bowles of Tokyo, Japan, led the discussions in a two days' peace conference with some twenty Japanese Methodist pastors and Bible women in three west coast provinces at Kanazawa the last week of November. Brief opening periods of worship at each session kept them face to face with the spiritual basis for their discussions and thoughts of practical service, problems bearing on peace and war, or other phases of the question of human relations. The leader gave an outline history of the modern peace movement and various forms of

peace work in Japan were considered. The conference closed with the general sense of thought stimulus and clarified vision for the tasks before them.

NEWS OF OUR MEETINGS

Loren A. Phinney came from Brockway, Montana, about November 1 to serve as pastor of Springbank Meeting—a post he held formerly for a five year period.

* * * *

Bessie Franc Brown has been busy in evangelistic work since Yearly Meeting time, having held meetings at Bethel, Harmony, Aurora, Plainview (for seven weeks) and at North Loup. Here she accepted pastoral leadership for a few months, but is now granted temporary leave of absence for a two or three weeks' evangelistic campaign at New Hope Meeting. Some splendid, constructive work is thus being done in Nebraska.

* * * *

Errol T. Elliott while serving efficiently as pastor of Boulder Meeting, is taking full time work at the State University for his Master's degree. Several people have been received into membership at Boulder since the Elliotts came to the pastorate there a year ago last August, and the Meeting has been strengthened in other ways also.

* * * *

Nelson W. Nice, of Wichita, Kansas, closed a four weeks' revival meeting at La Junta Heights Friends Church, La Junta, Colorado, on December 8, 1929. The Gospel of Jesus Christ was preached in its fullness. During the last three weeks the singing was led by A. Gordon Rich of Salem, Ohio. The singing was spirit-filled and added much to the services. Several found Christ either in conversion or in renewal of their covenant. The evangelist did a great deal to put the Friends Church on the map in La Junta by his friendly contact with the business men of the city. They went from here to the Friends Church at Las Animas, Colorado, and conducted a very successful two weeks' revival. Again, a number found Christ and some were added to the church, and the work in general was built up and strengthened.

* * * *

With the idea of encouraging its members of more mature years, on a recent Sunday morning S. Lewis Hanson read some heartening verses of his own composition to the William Penn Brotherhood Bible Class of the Sunnyside Friends Church of Portland, Oregon. He admonished that "the age of man should be no ban" to the one who is willing to work and who will not shirk. The reminder is worthy of wide acceptation.

* * * *

View Point Friends near Booker, Texas, closed a very successful three weeks' revival meeting on January 12 with Inez Batchelor of Muscatine, Iowa, and Nettie Springer of Indianapolis, Indiana, as evangelists. The word was preached with power, the Holy Spirit sending conviction to the hearts of the unsaved. The children especially enjoyed Inez Batchelor's playing on her harp and singing with them, also her object lessons given at the Sunday-school hour which resulted in about thirty children giving their hearts to the Savior. Miss Springer is a Bible teacher going into the deep things of the Word. About sixty persons in all claimed definite blessing in conversion, renewal or sanctification. God in a marvelous way heard and answered prayer.

* * * *

Greenfield, Indiana, Friends Missionary Auxiliary held a very interesting men's meeting Tuesday evening, January 21, at the home of Mr. and Mrs. Frank Londenback, with Grace Gordon as assistant hostess. Lucy Hill Binford, as president, opened the meeting with a New Year's Resolution for the society. Walter Henley had charge of the devotional period, and Eliezer Partington gave a splendid review of the lesson, "The Glorious Company," stressing the inspiration these people should be to us to do our best for Christ. Price Scott sponsored a playlet, "Waiting for the Doctor," which was given by a group of young people under the direction of Mary Ruth Brown. A pleasant surprise for the society was a song, "Send the Gospel Message On," by Eliezer and Flora Partington. During the social hour, the hostesses served delicious refreshments.

* * * *

The First Friends Church, Van Wert, Ohio, of which O. H. Trader is pastor, has been recently visited with a gracious revival of religion. The evangelist, Charles Youngs, of Shirley, Indiana, for two weeks preached the old-time gospel, warning sinners to flee from the wrath to come, and calling Christians to holiness. More than a score of individuals sought and found the Lord in pardon, reclamation, or sanctification. Some whole families began the new way of life in Christ Jesus, and a goodly number made application for membership in the church. The church has been quickened and strengthened, and encouraged to press on to greater victories.

* * * *

Harold Selleck, pastor at Stark, Kansas, wishes us to announce that there is a good opportunity for "an Orthodox Quaker doctor" at Stark, a small town of about 200 inhabitants but with a large supporting territory. Anyone interested may correspond with the pastor.

* * * *

Charles O. Whitely, for several years superintendent of Iowa Yearly Meeting, and for the last year acting Executiv Secretary for the Board of Mission accepted the call of Marshalltown, Iow Friends to succeed Howard W. Cope a pastor, and moved his family there fro Oskaloosa early in November. The wor is moving along nicely and the outloo is full of promise.

NEWS ITEMS FROM NEWBER

The Meeting at Newberg, Oregon, i enjoying a prosperous year. The variou departments of the church are carryin on their work with interest and enthusi asm. Clayton Brown and his wife, Luell Beals Brown, are working faithfully t strengthen the church spiritually an build up the attendance. Under thei leadership a campaign of church callin has been in progress for some time an the members are getting better ac quainted with the meeting and eac other. The Missionary Society, with membership of forty-five, meets onc each month in the church social room for study and a social hour. The boo "From Jerusalem to Jerusalem" by Hele Barrett Montgomery is proving ver popular with the group this year.

The Christmas season was happily an profitably observed. On Friday evenin before Christmas a "party" for th church was held in the social rooms. A Christmas tree and a fine program b the Bible School was enjoyed by all. The the gifts to the church were presented—little bags of money from each membe which made the treasury richer b $265.00. On Sunday evening, Decembe 22, the Bible School presented the play "Why the Chimes Rang" and an offerin of $27.50 was given to the Service Com mittee for Relief work in North Carolina The Service Committee has also shippe several hundred pounds of clothing fo that work.

We are happy to have in our com munity this winter some sojourning Friends. May Replogle of Cashmere Washington, who is making her hom for a few months with Lida Madson, an and Mr. and Mrs. Elmer K. Cole of Whit tier, California, who are residing her during the senior year of their son Frank, who is a student in Pacifi College.

Dan Cupid has quite besieged the hom of Dr. and Mrs. T. W. Hester and as result of his onslaught we miss four o our fine young people from their accus tomed places. On Sunday, December 22 in the morning service, Homer G. Heste and Olive Agnes Kendall were marrie by the pastor, Clayton Brown. Home Hester is a student in the Pacific Denta College in Portland, Oregon. On July 16 Ralph W. Hester and Rosa E. Aebische were married at the home of the bride Both are graduates of Pacific College an President Levi T. Pennington officiated While on May 16, Marie L. Hester an

vin Allen of Jetmore, Kansas, were rried at the home of the bride, Gervas rey officiating. The young couple left mediately for Iloilo, Philippine Islands, ere they are both teaching in the rmal School. The first break in the nily circle occurred when their daugh- Helen married Gerald Haworth Wood Deer Trail, Colorado, a graduate of iends University, July 27, 1926. Gerald od is doing post graduate work in land Stanford this year.

Stella Frances Jenkins of Kansas City, ssouri, who has just returned from a r's visit in Japan spent the week-end ore Christmas with friends in wberg.

LYNNGROVE QUARTERLY MEETING

Lynngrove Quarterly Meeting which ludes Center, Lynnville, Sugar Creek, k Grove and Searsboro meetings, was d at Searsboro, Iowa, January 18 and The program arrangement was in rge of F. Murray Haworth, pastor at arsboro. Dr. H. L. McCracken, Presi- t of Penn College, brought an inspira- nal message at the eleven o'clock rship service. A duet, "He's a Won- ful Savior to Me," was sung by Mur- y Haworth and wife. A basket dinner s served at the noon hour.

The C. E. social hour was held from ir to six and a cafeteria dinner was ved at 6:30 which was followed by a ung people's meeting. George M. Gib- n, field secretary of the Iowa C. E., dressed the meeting.

Moses T. Mendenhall, Yearly Meeting perintendent, delivered a splendid ser- on at the eleven o'clock worship hour nday. A basket lunch was served at e noon hour.

The Quarterly Meeting Sunday School nference was held at two o'clock when orts on Sunday-school work were ven by Martin Thornton, pastor at gar Creek, president of the Powashiek unty Sunday School Association, and Mrs. Kelly Davis, Glenwood Stanley d Mrs. G. G. Bowen, all of Searsboro. ecial music was furnished by a male artet and a trio. George M. Gibson ve a helpful talk to the young people C. E. and Moses T. Mendenhall de- ered the final sermon of the Quarterly eeting.

Members of the W. C. T. U., assisted the Junior Department of the Sunday hool, had charge of the Sunday evening rvice and presented a playlet, "Why e Bells Rang."

We must destroy the will to war if we uld destroy war. We must brand war t only as immoral but as uneconomic d futile. It is a game in which the ctor is always the loser.—J. L. RAL- ON.

CELEBRATE AT CENTURY-OLD HOMESTEAD

On New Year's Day, 1930, at their home, twelve miles southwest of Indianapolis, Indiana, William and Deborah W. M. Furnas celebrated the fiftieth anniversary of their marriage. Here, also, one hundred years ago, his parents came as bride and groom from Waynesville, Ohio, and continued to live the remainder of their lives, celebrating in October, 1879, their golden wedding.

Two receptions were given on this last occasion, one in the afternoon for Indianapolis Friends and those from a distance, and one in the evening for members of their meeting and community. Receiving with them were their daughter, Marcia Furnas, and their two sons and their wives, Paul J. and Elizabeth W. Furnas of Philadelphia, Pa., and Philip W. and Ina Furnas of Guilford College, N. C., and a sister of Deborah Furnas and her husband, Frances and Don C. Barrett from Haverford, Pa. Their three grandchildren were also present: Deborah Sargent, Paul J., Jr., and Robert Julius.

Amid the glow of many candles, the fragrance of hundreds of yellow roses, and the presence of about one hundred and fifty guests, all in the spirit of the occasion, a most charming and delightful day was spent, leaving as an inheritance to those who were present a golden memory.

GRADUATION CEREMONY AT CHENGTU

The graduates from Chentgu University this year, eighteen of whom are residents of Szechwan, numbered nineteen, the largest class we have graduated. Ten of them, six of whom had majored in education, received the Bachelor of Arts degrees, and one received the Bachelor of Science degree. The degree of Doctor of Medicine was conferred on seven of the class, and one received the degree of Doctor of Dental Surgery. They entered the University in 1921 and 1924. Their appearance and demeanor, quite aside from their academic costumes, singled them out as a company who would do honor to their Alma Mater, their church and their country.

Spontaneous applause greeted the placing of white and blue trimmed hoods upon five of the graduates, one in arts, four in education, expressing the irresistible feeling of the entire convocation that they were participating in an event of unusual significance. The five graduates were the first young women among the many millions in Szechwan to graduate with full University honors in the score of centuries of West China's history. As a by-product of their college work they had refuted the common verdict of feminine mental inferiority by capturing most of the prizes offered to their class, including the valedictory honor. Places of prominence await all of them in the world of Christian education in China.—Taken from the December 15, 1929, issue of *Quaker World Service.*

REBECCA ELLIS HOSKINS

Rebecca E. Hoskins, daughter of Levi and Mary Haworth Ellis, pioneer residents of Vermilion Grove community, died at the home of her son, Joseph J. Hoskins, Friends minister in Leesburg, Ohio, December 27, 1929, aged almost ninety years. She was married in 1857 to George F. Hoskins of West Newton, Indiana, and after a residence of a few years in Indiana they returned, in 1872, to the limits of Vermilion Quarterly Meeting, Illinois, where they soon became actively interested in church and educational affairs. They were for more than forty years associated together in the work of Vermilion Monthly Meeting, when George Hoskins died in 1913. Since that time she has served continuously in the station of an elder.

Of their nine children, eight grew to maturity. Flora Holaday (deceased two years ago), the oldest daughter, became a minister of the Gospel, as did also the oldest son, Joseph, who still survives.

Injuries sustained in a fall five years ago had kept "Aunt Rebecca," as many loved to call her, confined closely to her home and her invalid's chair, but she maintained a keen interest in church and community affairs and was always reckoned as one of the strong, spiritual assets of the Quarterly Meeting. She was greatly interested in the missionary work of the church and a few years ago became a life member of the Women's Foreign Missionary Society of Western Yearly Meeting.

A sudden collapse at her home early last summer indicated that her life would not be long extended and her three sons and a daughter, Lucy H. Rees of Newberg, Oregon, were summoned to her bedside. After lingering near death for several weeks, she rallied, however, and was able to enjoy the visit of the children. She was again in her invalid's chair and had regained almost her usual health, when with her daughter, Caroline, at home, she went to the home of her son in Leesburg, to spend the winter. Here death came after a brief illness. The body was returned to the home and on New Year's Day, 1930, funeral services were held in the church where she had labored so long and so faithfully. The funeral sermon by George H. Moore, a family friend of almost forty years, was based on the text, Job 5:26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." W. Bruce Hadley, pastor of the

local church, assisted in the service. Burial was made in the family lot in the Vermilion Grove cemetery.

Economic independence is absorbing Chinese women, according to Miss Katherine Vaughn of Brooklyn, now national Y. W. C. A. secretary in Shanghai. Most professions are opening to them. "Endless factories offer means of livelihood for the less skilled," she writes. "The development of industry on a large scale in China has given work to many women."

MARRIAGES

HAWORTH-QUAINTANCE—At the home of the bride's parents, Mr. and Mrs. A. L. Quaintance, New Sharon, Iowa, January 1, 1930, Helen L. Quaintance and Burnell Haworth. Moses T. Mendenhall, minister.

KAYSER-MACY—Vera Lovetta Macy, of Willcox, Arizona, daughter of Mr. and Mrs. William Macy of Lynnville, Iowa, to Otto B. Kayser, of Willcox, son of Mr. and Mrs. A. G. Kayser of Parksville, S. D., on January 11, 1930, at Lordsburg, New Mexico. Both are teachers in the Willcox public school.

SWANDER-NUCKLES — Constance Nuckles, of Kansas City, now studying in the New York School of Social Work, and T. Lester Swander, son of James Swander, of West Elkton, Ohio, were married on January 17 in New York. They are living in East Orange, N. J., and continuing their Social Service study and work.

DEATHS

BUNDY—At his home in Marion, Indiana, after a few hours' illness, December 10, 1929, Elias Bundy, son of John and Hannah Simons Bundy, aged sixty-five years. He was a birthright member of Friends, and a member of Marion First Friends Church at the time of his death. He grew to manhood on a farm near Fairmount, Indiana, and for some years taught in the public schools, but for thirty-five years had been a prominent attorney of Marion. Funeral services were conducted by Charles W. Sweet of Muncie. He leaves a widow, Narcissa Luther Bundy, and one son, Homer L. Bundy, of Chicago. A son, Howard E. Bundy, died two years ago.

COTTON—At the Deaconess Hospital, Marshalltown, Iowa, September 18, 1929, Viola M., widow of A. L. Cotton, aged 70 years. Born in Indiana, she came with her parents to Marshalltown in 1865. A lifelong member of Friends, a faithful, conscientious Christian, she was for several years an elder of First Friends Church.

FERGUSON—At her home in Marshalltown, Iowa, November 4, 1929, Lucy S. Taft, widow of Carver Ferguson, aged 74 years. She was a faithful member and an elder of First Friends Church which she supported liberally with her means. Her life was full of kindly deeds.

HOAG—William Henry Hoag died January 12, 1930, at the home of a daughter, Alice Cook, of Waukee, Iowa, at the age of ninety-five years. Born at Adrian, Michigan, he moved to Iowa when twenty years old. A life-long Friend, he was always keenly interested in the things of the kingdom and was alertly concerned in the progress of the Society of Friends and in the Christian Church in general. Other surviving children besides Alice Cook are Martha Fry of Fort Upton, Colorado, and Abby J. Betts of Des Moines, Iowa. The funeral services were conducted by Percy M. Thomas, pastor of the Des Moines Friends Meeting.

JAY—At her home near Martinsville, Ohio, January 17, 1930, Hattie E. Jay, widow of David H. Jay and daughter of John and Phoebe Hunt, in her eighty-first year. A birthright member of Friends, she was educated in the Martinsville schools and took a keen, intelligent interest in affairs until her death. She and her husband gave generously of their time and money to the meeting and to Wilmington College, serving as members of the College Board for more than twenty years. Their gracious hospitality will be a lasting memory. The husband and their two daughters have been dead several years. Funeral services were in charge of Emma S. Townsend. Interment at Wilmington.

JONES—At her home in Knoxville, Tennessee, January 11, 1930, Mary Alice, wife of John L. Jones, and daughter of E. M. and Adelia Trotter Bull, aged 49 years. Born in Sevier County, Tennessee, she was married in 1902 and became a member of Knoxville Meeting in 1909, serving as overseer for several years. Ten children were born to them, of whom nine, with the husband and father, survive. The eldest son, H. Millard Jones, is pastor of Friends Church, Indianola, Iowa. Funeral services were in charge of Nathan Pickett and H. Elmer Pemberton. Interment at Knoxville.

TERRELL—Walter E. Terrell, son of Mathew and Isabella Terrell, was born in Oskaloosa, Iowa, March 14, 1866, and died at his home at Newberg, Oregon, December 20, 1929. He was converted in early life and was a consistent member of Friends in Newberg Meeting ever since his coming to Newberg in 1893. He leaves his wife, Bertha Kirk Terrell, a son Albert Terrell of Whittier, California, and a daughter, Mrs. Esther Terrell Carter, besides a host of friends.

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WORLD DAY OF PRAYER

Friday, March 7th, 1930

Programs—"That Jesus May Be Lifted Up" .....2 cents each
A Service of Consecration—Looking Unto Jesus .....10 cents
Posters .....10 cents
The Call to Prayer
Free in limited quantities

Please note the date, March 7th. It was incorrectly stated on Literature Page of the January number of the *Friends Missionary Advocate.*

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, o South Side Elevated to 43d. Bible School 9:45 Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:3 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister

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